

question of doctrine or practice, which he deemed in accordance with Scripture, he would allow no dissent on the plea even of conscience. In these matters he was "of God's privie Counsel!," as the English ambassador, Randolph, fitly put it. He again scores, however, when he demands where the extraneous accretion of doctrine and practice of the traditional Church is to be found in the New Testament? Is the mass, for instance, not a very different thing from the simple institution of the Lord's Supper? He makes another strong point (if not very consistently, in view of his own intolerant dogmatism) when he reproaches the papists with their hostility to free discussion, and their refusal to allow any argument but that of "fire and sword."

He left the royal presence with no very charitable or hopeful opinion of his fair opponent. Mary had deliberately told him that she would stick to the Roman Church, and he might have felt that there was more force in some of her arguments than he was willing to admit. He was decidedly splenetic, therefore, on emerging from the presence chamber, though, on parting, he courteously prayed for the blessing of Deborah upon her. To his intimate friends, however, he gave her a very bad character. "Yf thare be not in hir a proud mynd, a crafty will, and ane indurat hearte against God and his treuth, my judgment faileth me."

For a time, however, it seemed as if Mary's conscientious attachment to her religion was less rigorous and dangerous than Knox assumed. She issued a proclamation, at the instigation of the Privy Council, prohibiting, under penalty of sedition, any "alteration or innovation" of the state of religion, pending the meeting of Parliament. The Privy Council further decreed that a third of the rents of the Church should be appropriated by the Crown for, among other purposes, the support of the Protestant clergy, the remainder being left to the old clergy and the lay owners who had managed to get possession of a portion of them. This was better than nothing, but it was a miserable finale to the grand scheme of the "Book of Discipline," and Knox was bitterly chagrined. "I am assured," cried he from the pulpit of St Giles', "that the Spirit of God is nott the auctor of it, for first, I see twa partis freely given to the devil, and the third maun be divided betwix; God